

THE LIBERATOR
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TERMS.
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THE LIBERATOR.

VOL. IV. OUR COUNTRY IS THE WORLD - OUR COUNTRYMEN ARE ALL MANKIND. (NO. 11.)
BOSTON, MASSACHUSETTS. [SATURDAY, MARCH 15, 1834.]

REFUGEE OF OPPRESSION.

(From the New-York Courier and Enquirer.)

Mr. O'Connell, and other Speeches, delivered at the Anti-Slavery Bazaar, on the 12th, 13th, and 14th of February, 1834.

We have just received a copy of these speeches and proceedings, in the form of a pamphlet, published at Boston by Garrison & Co. on which we shall offer a few remarks. This meeting was called by Mr. William Lloyd Garrison, who, having assumed the character of an American citizen, proceeded to discuss, abusing the countenance, and fanning her reputation. He is a person who, according to his declaration in the meeting, has sacrificed all national, constitutional, and local prejudices upon the altar of his selfish patriotism, and has broken down the barriers of a selfish patriotism, and has broken down the barriers of a selfish patriotism, and has broken down the barriers of a selfish patriotism.

Why do I say so? An American gentleman waited upon me this morning, and I asked him, with some anxiety, 'What part of America do you come from?' 'I came from Boston,' he said. 'Do me the honor to shake hands; you come from a State that has never been tainted with slavery.'

I rejoice to see an American from Boston; but I should be sorry to be contaminated by the touch of a man from those States where slavery is continued. (Cheers.) 'Oh,' said he, 'you are alluding to slavery; though I am no advocate of it, yet, if you will allow me, I will discuss that question with you.'

I replied, that if a man should propose to me a discussion on the propriety of picking pockets, I would turn him out of my study, for fear he should carry his theory into practice. (Laughter and cheers.) 'And meaning you no sort of offence,' I added, 'which I cannot mean to a gentleman who does me the honor of paying me a civil visit, I would as soon discuss the one question with you as the other.' The one is a paltry theft:

'He that steals my purse, steals trash; 'tis something, nothing; 'twas mine, 'tis his, and has been slave to thousands.'

but he who thinks he can vindicate the possession of one human being by another—the sale of soul and body—the separation of father and mother—the taking of the mother from the infant at her breast—and selling her, as a man whom I will not answer with words—*as with blows, for the time for the latter has not yet come.* (Cheers.)

One thing that particularly strikes us in reflecting on these speeches and proceedings is the presumptuous interference of a meeting of Foreigners in the city of London, in our peculiar domestic concerns. They meet it seems to decide on the merits, expediency and usefulness of a great society comprehending some of the ablest and best men of this country, we may say of this age, men of the report of a contemptible incendiary, who commenced his attack, very properly, by slandering a country which disowns him. They undertook on the *ex parte* evidence of a worthless renegade, to denounce to the world a society whose acknowledged objects are those of benevolence to the blacks, as having been secretly instituted for purposes diametrically opposed to those which it professes. They begin by denouncing the Colonization Society, and ended with involving a whole people in their condemnation. It is difficult to decide whether such proceedings are most indicative of modesty or philanthropy.

The pretext for this constituting themselves a great tribunal to set in judgment on the motives and acts of men, of whom they could know nothing except from the declarations of a fellow who began by proclaiming himself an outlaw, was the application of Mr. Croston, for obtaining the co-operation of English philanthropists in aid of the Society he represented. We cannot but think such an application degrading to the Colonization Society and unworthy the character of this country. The Society is peculiarly national, instituted for great national purposes, and ought to be supported by Americans alone. Let us not go begging, capin hand, to foreign countries, in aid of our own benevolent institutions, our charitable societies, our churches, or our schools. We know the practice is common, but in our opinion it is one more honored in the breach, than the observance, inasmuch as that it conveys an implied acknowledgment that the people of the United States are either unable or unwilling to support their own peculiar objects of charity and benevolence. These appeals to the liberality of foreigners, give them not only a control over our local institutions, but at the same time afford a pretext for denouncing them to the world, as we have seen in the proceedings of the meeting at Exeter Hall. Begging from friends may be allowable, but begging from strangers is the lowest species of beggary.

A FRESH SPECIMEN!
The *Courier & Enquirer* of the 29th Feb. undertakes to give some account of the Exeter Hall meeting in London, in favor of Abolition. By one of the characteristic blunders of that paper, which seems to find the statement of any truth extremely difficult, the presiding officer of that meeting is stated to be the Duke of Sussex, (Mr. Croston's patron of Colonization) instead of James Cropper, the friend of Abolition. The editors take occasion to eulogize the Colonization Society, by calling it 'a great society comprehending some of the ablest and best men in the country.' Mr. Garrison is spoken of as an 'outlaw,' 'a pirate,' who 'may be run down at pleasure, by any one that chooses to take the trouble of hunting a pole-cat, a weasel, or any other mischievous animal.' Such is the defence with which the Colonization Society is now sustained.

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COMMUNICATIONS.

PORTLAND, Feb. 17, 1834.

MR. GARRISON—I observe in several instances, in the columns of your paper, that Friends, (generally called Quakers) are alive to the most righteous cause of abolition; and it is a general characteristic of the Society, if there is any thing about to be done in a good cause, they are amongst the first who lend their aid and influence in support of its principles. In this cause, they were the first people, (as a Society,) who considered it a criminal thing to hold property in man, and who excommunicated members for the offence; and now that societies are forming in every section of our country, for the immediate emancipation of the slaves, we see them coming up to aid the cause, and, in many instances, to be the chief support and main pillar of those societies. Here, although their own Society is very small, yet they constitute a great proportion and the most efficient members of the Abolition Society. Yet, after all, (and I am sorry to say it,) there are those around in this vicinity, who stand aloof; dreading the consequences, as they say, of enlisting heart and hand in the cause, when it is so much agitated, and meets with such opposition, as it does at present. But I would appeal to them: Is it not a righteous cause? None pretend to deny it. Well, then, let us go forward, and do justice, and leave the consequences to Him, who directs contingencies, and rest assured, if there is any danger pending upon this mode of procedure, He will avert the blow from the heads of those who obey his commands; but it will fall most woefully heavy upon those who slight his mandates, and do to others as they would 'not' that they should do to them! What opposition did Christianity at first receive amongst the nations! But did true Christians say, it was too much agitated for them to enter into, and leaving it to the 'big game' of the world, and examining the principles of the Society, they will not hesitate to pronounce it in strict accordance with Holy Writ. I, for one, consider slavery to be a crime, unjustifiable in the sight of God; I therefore deem it expedient for us, as men and Christians, to arise in our strength, and proclaim abroad to a sleeping world the enormity of the crime, and, if possible, wipe the foul stain from the escutcheon of our country that now dims its glory. And all that is required to accomplish this great object, is the diffusion of knowledge, to enlighten the public mind upon the subject. And will you, not, Friends, come up unanimously, and assist us in this great undertaking? Our weapons are not carnal but spiritual, and mighty to the pulling down of strong holds.

And now, Mr. Garrison, I wish you God speed in this most glorious cause. The standard of Independence is raised, and the banners of freedom are waving in the breezes of moral improvement; and all that now remains for us to do, is, to blow the trumpet of truth, and victory will be ours. The walls which are before us, insurmountable as they may seem, will be like the walls of Jericho of old—they will crumble to the dust when Truth and Justice prevail. Already they begin to tremble to their very foundation; the corner-stone is torn from the fabric, and is about to be cast down to the blackening shades of endless night, amidst the rejoicings and shouts of all the well wishers of our country. Slavery! what a multitude of crimes is associated with the word! Lying, fraud, theft, murder, impiety, and all the catalogue of human crimes rush into the imagination, merely by pronouncing the word. Is it not strange, then, that such a scheme of oppression should be tolerated in a country like this, which, in its very commencement as a nation, declared that 'all men are born free and equal,' and of right ought to be? But the delusion is fast vanishing away; and I am confident, if you only persevere in the cause as you have commenced, that ere long, may an honest black man's heart leap forth, and many a rescued captive's prayer will ascend in unison to the throne of grace, for the welfare of their deliverers.

P. M. N.

BELCHERTOWN, Feb. 15, 1834.

MR. EDITOR—The subject of slavery has for some time past dwelt upon my mind with peculiar solicitude. Formerly I advocated the colonization scheme, hoping that it would not only alleviate the calamitous distresses of the people of color, but elevate their moral and religious character. But indubitable facts (many of which I heard candidly advanced by Mr. Johnson during his lectures delivered at South Reading) have thoroughly convinced me, that colonization is not only fruitless in its *apparent* salutary efforts, but that it is the great *Demon* of slavery.

I can compare the Colonization Society to nothing more properly than to the *Black-tongue*, or some other deadly malady, which often prevails among horses. Observation teaches us, that, in such cases, those horses that remain have a harder task to perform, and, consequently, their masters are more unmerciful; and, at the same time, their liberty is more limited. Taking this view of the subject, I conceive that what the *Black-tongue* is to the horses, colonization is to the people of color.

Can we, whose souls are inspired with liberty and gospel hopes, any longer remain inactive, since there is an influence, like that of the malarial disease, against the moral and religious rights and liberties of the unhappy and unlawfully depressed people of color?

Let us feel that 'for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest,' until slavery, with all its multiplied abominations, is annihilated, and the pure and peaceful fruits of righteousness have taken its place.

The minds of some of the inhabitants of this town are excited to examine the subject before us. It has been publicly discussed in one of the Ward school-houses. But what has given it a greater impulse is, that the Rev. T. Wakefield, (pastor of the Baptist church in this town, and a decided abolitionist,) a few weeks since delivered a pathetic address before his congregation, founded upon Luke x. 37:—'Go and do likewise.'

He briefly spoke of the person 'who fell among thieves,' and of the 'Priest and Levite who passed by on the other side,' and also of the 'Samaritan who had compassion on him, and bound up his wounds, and took him to an inn,' &c. He compared the people of color to the unfortunate invalid spoken of in the context, and his congregation to the good Samaritan; and after giving a detailed account of the inhuman treatment of slaveholders of the South to their slaves, and of the deep degradation, ignorance, and misery of the slaves themselves—at the same time, reverting to the riveting influence of the fiction of the text with earnestness and eloquence. The audience were very attentive, and I think their minds were much influenced in favor of our measures.

I will give you one anecdote which Rev. Mr. Wakefield related in his address. He said that when he was a pastor of a Baptist Church in the State of Connecticut, wanting a female laborer in his family, he hired a young lady whose parents were each only half African blood. Being a very devoted Christian, and a member of the same church, neat, faithful and industrious, he and his wife felt that she was truly a sister in Christ, and a fellow sojourner in the flesh, differing only in color. Therefore, they had no disposition to deprive her of a seat with them at their common table, any more than at the house of God; consequently, they were so often combatted and harassed, even when returning from church, that they were obliged, if they would live in peace with their friends and neighbors, either to drive her from their table, or dismiss her from their employ. Rather than to be guilty of the former, they reluctantly did the latter.

[Extract of a letter from Ohio.]
DEAR FRIEND GARRISON—Our cause is gaining ground here, in spite of attempts to muzzle us into silence. I lately spent two weeks in travelling, and was much refreshed in the communion of kindred spirits, that are to be found in various places. There is something in the very atmosphere, where the breath of philanthropy is mingled with it, that gives vigor to a healthful soul, and makes the languid spirit well again. In almost all towns in the eastern counties of the Reserve, where men are not in a habit of applying to retailers for thoughts, there are thriving clusters of healthful abolitionists. I am sorry to find that so few of these little communities have seen fit to unite their strength in societies. I sometimes have regretted that many, who are ready to join with us, they say, in all except our opposition to the scheme of African Colonization, do not give the cause the benefit of their influence, by expressing fearlessly their detestation of slavery; but the fact is, I find that a great majority of these half-way emancipationists have many reserved objections to the scheme for giving colored men the *protection of laws*. Our standard may seem high;—our number, for a time, may be the less for this; but, as the lioness said to the fox, when reproached for not bringing forth but one at a birth—*this one is a lion!* I am more and more convinced that it is the fundamental principles of emancipation that shut men out from our rank, rather than minor differences of opinion. The only hope of a successful reformation lies in establishing correct foundation principles.

The measures for suppressing this subject are *ejusdem generis* with those with which you are acquainted:—first, open opposition from all classes, ministers, laymen and others, till the best influence of the church come out on our side—then discouraging all attention to the subject, suppressing or discourag-

TEACHES US, THAT, IN SUCH CASES, THOSE HORSES THAT REMAIN HAVE A HARDER TASK TO PERFORM, AND, CONSEQUENTLY, THEIR MASTERS ARE MORE UNMERCIFUL; AND, AT THE SAME TIME, THEIR LIBERTY IS MORE LIMITED.

ing addresses, and discountenancing attendance upon them. Some have gone so far—and these ministers—as to uphold the system of slavery, saying that the Bible countenances it—that the relation of master and slave is as much a divine institution as marriage, &c. and that we have no reason to conclude from scripture, that slavery will not exist in the millennium!

In the little band formed in this town, there is an increasing conviction that the church needs to wash herself; and from what I can gather from remarks made last evening, the time is not far distant when what has been predicted by the faint-hearted, will take place—the church will be divided. If men cannot show their reluctance to communing with christian men-stealers, they surely will be less cordial towards those who abet the cruel system.

I heard one of the deacons in the church, last evening, make a somewhat formal, and a truly solemn consecration of himself to the cause of the oppressed slave. He is a sterling man, and shows, by liberal donations to the cause, that his faith is not of the dead sort. He was seconded by expressions, from several others, of a determination not to slack their hand, nor suffer their zeal to tire. Though the number is still small, they constitute an effectual leaven.

I have much more matter and room for writing, but no time. I have heard good news from the southern part of the State. 'The Presbytery of Chillicothe,' says one, 'are decidedly, and I think, may say, unanimously emancipationists.' Good bye. May the Lord bless you.

A LEARNED THEBAN.
[A true, though very UNNATURAL tale.]
A gentleman, residing in a neighboring city, who was in the habit of sending his children to the public school, and who was a zealous colonizationist, became quite indignant at the same place of instruction with two or three 'niggers.' His indignation was especially excited by his hearing that these 'niggers' occupied the places of monitors over the classes of which his own children were members. Boiling with rage, this 'friend to the blacks' sat down and indited an epistle of censure to the teacher of the school, comprising eight or ten lines, denouncing the 'ignorant niggers,' and of the teacher's audacity in placing them over his children, as monitors. This epistle contained twenty-four egregious blunders in orthography and grammatical construction: breaking Presbican's head most woefully.

What a precious jewel is
CONSISTENCY.

MEMORIALS OF A SLAVE.—No. 3.
The poor slave, whose return to his wife I mentioned in my last, after many and severe perils, succeeded in purchasing that freedom of his master—to which by even slave-laws he was entitled. So far from repining at this fresh piece of injustice to him, he adores the mercy of God in his deliverance. And when I come to think, says he, 'that the yoke was off my neck and how it was taken off, I was made to wonder and to admire and to adore the order of kind Providence, which assisted me all the way. And this is one of those poor enslaved beings who will be so ready to cut their master's throats if immediately freed! This blood-thirsty runaway slave—beaten and abused by his master, so that he deserted from his service—obliged to earn that by the sweat of his brow, which even slave laws give—after sufferings almost incredible, is suddenly freed. Does he upbraid his master? does he even in his thoughts wish him evil? His first act is to adore that God, who had thus removed his neck from the yoke. Having given a brief account of some particulars of his life, and of his conversion, he gives a touching account of his difficulties in obtaining his wife's freedom. He had paid for himself, and had saved a little money to effect the purchase of his wife. Her master hearing this, though himself a communicant in the same church with Bayley, resolved to send her and her little child of three months old into the back country. While Bayley was debating, whether to go with his wife and child, or buy her at an enormous price, word was sent to him, that her master had carried the Negro-buyer with him from Court in order to sell her. But that when they were counting out the money, the daughter of the master cried so violently for the child of Bayley, that he was obliged to relent, but says Bayley, 'he made two more attempts, which were mispent most providentially.'

At the same time her master and I were both on one class-paper, which made it very trying to me to keep up true love and unity between him and me, in the sight of God: This was a cause of wrestling in my mind; but that Scripture abode with me. 'He that loveth father or mother, wife or children, more than me, is not worthy of me.' Then I saw it become me to hate the sin with all

my heart, but still the sinner love. At the very moment I was about to give up, it pleased Almighty Goodness to give my wife's mistress that power, which cut Rahab and wounded the Dragon, and she spoke with such concern of mind and said, 'Oh, do let Solomon have her. I have been afraid to speak, but I want him to have her; he appears to want to have her; and these words were attended with such force to her master's mind, that he gave up with a whining tone, and said, 'He may have her;' so I hired her and took her away the same day. After the year was out, I went to pay him his money for her hire, and it being on a meeting day, some friends were there, who saw me pay the money, said to me, 'You had better buy your wife at once.' Her master answered, 'I want him to buy her.' Then they insisted on knowing his price; he said, a hundred dollars, and gave in all the hire; which was fifty dollars less than ever he had mentioned before. I then said I would undertake it; then they insisted we should have it in writing, and we had it so. But here I will mention a remarkable circumstance. I grew uneasy about my wife and me living together unmarried. And while I was studying how to bring it about, a tradition arose in the Methodist Church to turn out all free members, that lived together as man and wife, without being married. At the same time preaching being held at her master's house the day came round for meeting. After public meeting, the class was called, when to my great surprise, the preacher asked me, 'if I was free.' I answered, 'Yes.' He asked, 'if I had a wife.' I said, 'Yes.' He asked, 'are you married?' I answered, 'No.' He asked, 'if my wife was free?' I said, 'No, not properly so.' He asked, 'who had any claim on her?' The class-leader said, 'Brother Nelson.' The preacher asked me, 'if I was willing to be married.' I answered, 'Yes,' and added, 'I had been concerned about it, but did not know how to bring it to pass.' The preacher said, 'it is easy driving, when we are willing.' And then before the Society, added his reason as above said, 'I suppose Bro. Nelson will have no objection.' Nelson answered, 'They may be married in welcome for what I care.' Then said the preacher, 'you can give him an instrument to the Clerk of the Court, and he can get a license to be married and finish your business.' He then wrote to the same effect and I went and got a license, and we were married according to law.

Comment on this is needless. The soul-destroying influence of slavery on professing Christians was never more manifest than in this simple narrative. In my next number, I shall conclude my extracts from the memoirs of this suffering and injured man, and only regret that the limits to which I confine myself in your columns leave me hardly sufficient space for running comment with which I string these extracts together.

Portland. C. F.

SEVEN EXTRACTS FROM A COLONIZATION DISCOURSE IN 1823.
[IN A LETTER FROM A FRIEND.]
But we are told, my dear Garrison, that Colonization is Anti-Slavery; and when we point, for answer, to the declarations of Colonizationists, and prove that men who profess that the two are as antipodes to each other, notwithstanding the assertions of James O'Connell, to the contrary,—we are referred, by way of rejoinder, to such passages as the following, from professed colonizationists, whose purity of motive, and whose integrity of purpose, they know we cannot impugn. This is a mode of argument very much in vogue with colonizationists. Let me expose its hypocrisy.

The emissaries of this Society, in its earlier days, came to New England, and represented the plan as one eminently calculated to abolish Slavery, that hated monster, that acknowledged curse, in our country. By plausible argument, made up mostly of hypothetical assertions, however, they succeeded in enlisting the sympathies, and securing the exertions, of many philanthropic and benevolent citizens, who devoted themselves to the performance of the task they were induced to undertake, with a zeal which proved effectual in building up the Society at the North, and in producing an impression as to its real objects which every day's experience is showing to be entirely erroneous, and unwarranted by the Society itself. Under this delusion, thus produced, many of our most worthy citizens, and among them not a few of our most distinguished clergy, were led to advocate the claims upon the people of an association so holy in its object, and so philanthropic in its practical operation. Among the proofs of this assertion, I know none stronger than is afforded by the following passages from a *Discourse, addressed to the New Hampshire Auxiliary Colonization Society, at their first annual meeting; Concord, June 2, 1825. By Daniel Dana, D. D. [then] minister of the Gospel in Londonderry. Published by request of the Society.* All who know Dr. Dana will (as you are well aware, my friend,) agree with me in the assured opinion, that he would never have raised his voice in favor of the Society, as defined at the last annual meeting in Washington. But let me refer you to the extracts I speak of. The following is my own.

1. 'If regard is due to the explicit and repeated declarations of gentlemen, whose known probity and honor place them above suspicion, it follows, that the entire abolition of slavery is a great and prominent object of the parent Society.' p. 17.

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my heart, but still the sinner love. At the very moment I was about to give up, it pleased Almighty Goodness to give my wife's mistress that power, which cut Rahab and wounded the Dragon, and she spoke with such concern of mind and said, 'Oh, do let Solomon have her. I have been afraid to speak, but I want him to have her; he appears to want to have her; and these words were attended with such force to her master's mind, that he gave up with a whining tone, and said, 'He may have her;' so I hired her and took her away the same day. After the year was out, I went to pay him his money for her hire, and it being on a meeting day, some friends were there, who saw me pay the money, said to me, 'You had better buy your wife at once.' Her master answered, 'I want him to buy her.' Then they insisted on knowing his price; he said, a hundred dollars, and gave in all the hire; which was fifty dollars less than ever he had mentioned before. I then said I would undertake it; then they insisted we should have it in writing, and we had it so. But here I will mention a remarkable circumstance. I grew uneasy about my wife and me living together unmarried. And while I was studying how to bring it about, a tradition arose in the Methodist Church to turn out all free members, that lived together as man and wife, without being married. At the same time preaching being held at her master's house the day came round for meeting. After public meeting, the class was called, when to my great surprise, the preacher asked me, 'if I was free.' I answered, 'Yes.' He asked, 'if I had a wife.' I said, 'Yes.' He asked, 'are you married?' I answered, 'No.' He asked, 'if my wife was free?' I said, 'No, not properly so.' He asked, 'who had any claim on her?' The class-leader said, 'Brother Nelson.' The preacher asked me, 'if I was willing to be married.' I answered, 'Yes,' and added, 'I had been concerned about it, but did not know how to bring it to pass.' The preacher said, 'it is easy driving, when we are willing.' And then before the Society, added his reason as above said, 'I suppose Bro. Nelson will have no objection.' Nelson answered, 'They may be married in welcome for what I care.' Then said the preacher, 'you can give him an instrument to the Clerk of the Court, and he can get a license to be married and finish your business.' He then wrote to the same effect and I went and got a license, and we were married according to law.

Comment on this is needless. The soul-destroying influence of slavery on professing Christians was never more manifest than in this simple narrative. In my next number, I shall conclude my extracts from the memoirs of this suffering and injured man, and only regret that the limits to which I confine myself in your columns leave me hardly sufficient space for running comment with which I string these extracts together.

Portland. C. F.

SEVEN EXTRACTS FROM A COLONIZATION DISCOURSE IN 1823.
[IN A LETTER FROM A FRIEND.]
But we are told, my dear Garrison, that Colonization is Anti-Slavery; and when we point, for answer, to the declarations of Colonizationists, and prove that men who profess that the two are as antipodes to each other, notwithstanding the assertions of James O'Connell, to the contrary,—we are referred, by way of rejoinder, to such passages as the following, from professed colonizationists, whose purity of motive, and whose integrity of purpose, they know we cannot impugn. This is a mode of argument very much in vogue with colonizationists. Let me expose its hypocrisy.

The emissaries of this Society, in its earlier days, came to New England, and represented the plan as one eminently calculated to abolish Slavery, that hated monster, that acknowledged curse, in our country. By plausible argument, made up mostly of hypothetical assertions, however, they succeeded in enlisting the sympathies, and securing the exertions, of many philanthropic and benevolent citizens, who devoted themselves to the performance of the task they were induced to undertake, with a zeal which proved effectual in building up the Society at the North, and in producing an impression as to its real objects which every day's experience is showing to be entirely erroneous, and unwarranted by the Society itself. Under this delusion, thus produced, many of our most worthy citizens, and among them not a few of our most distinguished clergy, were led to advocate the claims upon the people of an association so holy in its object, and so philanthropic in its practical operation. Among the proofs of this assertion, I know none stronger than is afforded by the following passages from a *Discourse, addressed to the New Hampshire Auxiliary Colonization Society, at their first annual meeting; Concord, June 2, 1825. By Daniel Dana, D. D. [then] minister of the Gospel in Londonderry. Published by request of the Society.* All who know Dr. Dana will (as you are well aware, my friend,) agree with me in the assured opinion, that he would never have raised his voice in favor of the Society, as defined at the last annual meeting in Washington. But let me refer you to the extracts I speak of. The following is my own.

1. 'If regard is due to the explicit and repeated declarations of gentlemen, whose known probity and honor place them above suspicion, it follows, that the entire abolition of slavery is a great and prominent object of the parent Society.' p. 17.

2. 'May we not indulge the delightful, transporting thought, that this is the very mode pointed out by Heaven, in which to raise up a vast multitude of degraded and oppressed fellow beings to the dignity, the privileges, and comforts of men; and at the same time to deliver our land of boasted freedom from the deep-rooted, wide-spread, and portentous evils of slavery?' p. 19.

3. 'To some, I am not insensible, the expense attendant on the plan of colonization appears formidable. And there was a time, when obstacles from this source were an aspect not a little discouraging. But these obstacles like many other objects which appear magnified through a mist, have sensibly diminished before the light of truth, and actual experiment.' ib. [This was in 1825. How would Dr. Dana phrase his opinion of that Society's 'actual experiment,' in 1834?]

4. 'Who can doubt that God himself, the Father of mercies, the Almighty patron of the

Steam Boat Wm. Penn. took fire here
1 mile below the Navy Yard, and was
to the water's edge. There were
120 passengers on board. Capt. Jeff-
erding it impossible to quench the fire,
ground in the mud, and the passen-
gers obliged to jump overboard up to
knee deep in mud, and some in the wa-
ter were drowned, but it is impossi-
ble to state the exact number.
Mails, trunks, and merchandize, were
in overboard about 30 minutes after the
boat place. Some of the mails were
floating down the river, and were
sent to the Post Office.
There were about 30 ladies on board, one
of whom were drowned. I was within
10 yards of the spot and saw the whole.
The sight was horrible beyond description.
The rescue commenced at 5 o'clock, and
just returned from the Wharf, and it is
about 8 o'clock P. M.
The cause of the disaster on the way bill from Philadel-
phia—The Steam Boat William Penn
on fire about 1 mile below the Navy Yard,
Philadelphia, and burnt to the water's edge.
There were about 120 passengers on board,
they were all under the necessity of
jumping overboard; 4 persons were drown-
ed and no one knows how many more. The
boat was thrown overboard, and the baggage
and mails were seen floating down the river
about 25 minutes after the fire took place,
but they did not get secured. They must be
very assorted. The loss is said to be
from \$75 to \$100,000.

Further Particulars.—By the Philadelphia
papers of yesterday, received last evening,
it appears that five lives were ascertained to
have been lost—three by drowning, and two
by burning. The following particulars are
from the U. S. Gazette:

Yesterday, just as the steamboat William
Penn, with about one hundred and fifty pas-
sengers, from Baltimore, had come round the
point, below this city, she was discovered to
be on fire, near the furnace. The rapidity
of her motion creating a strong draft, and
the very combustible nature of every piece
of wood near to the place, soon rendered it
certain that the boat would be lost. She
was accordingly run ashore on the muddy
margin of the river. Before reaching which,
however, she seemed to be in one full blaze.
Here the passengers jumped out, and most
of their baggage, and part of the great
Southern mail, were thrown on shore. Many
of the passengers jumped overboard. A
steamboat went down and brought up from
the wreck, most of the passengers, to the
usual landing place.

Several lives were saved by the hazardous
exertions of persons belonging to the boat,
and by those who were drawn to the scene
of conflagration. From the great number
of passengers, and the confusion consequent
upon such an awful scene, it was impossible
to ascertain with any degree of certainty the
extent of personal injury sustained.

Some of the passengers stripped them-
selves, jumped into the river, and swam
ashore—those were taken up almost perish-
ing from the cold.

It was mentioned to us, that a lady in
company with the Rev. John Mitchell Moore,
of Lewistown, Delaware, jumped into the
river in her consternation. Mr. M. followed
her, and was drowned. At our last informa-
tion, hopes were entertained of recovering
the lady.

Capt. Potter, Joseph E. is also among the
drowned.

One man drifted out into the river on a
setter, but was finally saved.

When the steamboat was run on shore,
she ran with her bows into the mud, and he-
stern in deep water—the fire was raging so
intensely in the centre of the boat, as to pre-
vent the prevent passengers, who were af-
fected from going forward—they, therefore, jump-
ed into the river beyond their depth.

We regret to add, that the lady mention-
ed above, died between 8 and 9 o'clock.
She was in a delicate state of health.

The body has been removed by the Cor-
oner to Cherry Hill, where it will remain till
a short time, for recognition.

When the extent of the fire was known
and the boat, Captain Jeffries ordered her to
run sideways on to, or along side the shore,
which would allow all the passengers
jump out, while the smoke was blowing off
the helmman to run bows on; by which
means the passengers in the stern were
more endangered. Nothing could excite
the anxiety of the persons connected with
the line, to render every possible assistance
to those in danger. Mr. Davidson,
agent, inquired of the first person he met,
whether any lives were lost. He was told
that all were safe? Then, says Mr. David-
son, all's well—we care nothing about the
boat. The fatal effects were subsequent-
ly learned.

Dr. Joseph Parrish and Dr. West, of 1st
street, were active in directing aid in
the attempts of citizens to recover the
drowned persons.

From the Pennsylvaniaian.

The water being shoal, the passenger
jumped from the bows and escaped to the
bank; with we regret to state, the res-
cue of five individuals: the Rev. J. M.
Moore, of Lewistown, Delaware, form
Southwark; Joseph S. Price, of Philadel-
phia, and two engineers, who perished in
flames. A lady, name not ascertained,
died from the stern, and was drowned.
Bodies were brought to the city in the
night. The steamboat was burnt to the
water's edge, and drifted to the island.

From the Phil. Inquirer.

The fire is said to have originated
near the wheel-house. When first discover-
ed effort was made to check it, but was
found impossible, and to escape from the
boiling element became the object of all.

The boat continued burning for
hours, and presented a beautiful but
melancholy spectacle. About half-past
eight she floated from the shore, and came
down the river, as far as the island
city, where she again went ashore,
and remained there when our paper
passed.

One passenger had a leg broken
male was also severely injured—
from Baltimore is missing—and sev-
eral accidents happened on the Philadel-
phians, in consequence of the
heat and pressure of the crowd.

BOARDING.
RESPECTABLE PERSONS OF
(none else) can be accommodated
at the house of
PETER GARDIN,
No. 19, Powell-street, between Philadel-
phia and 5th and 6th Streets, Philadel-
phia, January 1, 1834.

...tion:
 ANTI-SLAVERY SOCIETY.
 A public meeting of the Anti-Slavery So-
 Salem and vicinity, was held at the
 church on Monday evening, when an
 and by very impressive Address was
 d by Rev. Mr. GROSVENOR, Presi-
 the Society. He portrayed the evils
 injustice of Slavery, in vivid colors,
 ibly urged the doctrine of immediate
 tion, as it is expressed and under-
 by this Society—that is, that 'all the
 of the slaveholding States ought im-
 ly to make preparation for the libera-
 all their slaves; and, as early as such
 can be made, to give freedom to
 The address was listened to with great
 on by a very large and respectable
 —and we believe—and it was received
 general approbation.—*Salem Register.*
 Recorder notices this, with great ap-
 pleasure—thinks Anti-Slavery men
 getting more 'rational views' on the
 and are beginning to see through
 said.' Now, sir, will you be so good
 ask the Salem people, and the Editor
 to Recorder, to define what a 'prepar-
 ' for emancipation is? It seems to me
 'rational' definition needs defining it-
 and if this is coming out of the 'mist,'
 think it must be only coming out of the
 into the fog. A definition that needs
 defining is what I call foggy, if it is not
 y. A Lover of DEFINITIONS.
 W SCHOOL FOR COLORED FE-
 MALES.
 HOULD a sufficient number of scholars
 be obtained, it is proposed to open a
 school in Boston, on the first of April, for the
 instruction of colored females from ten to
 twenty years of age and upwards, in read-
 ing, writing, arithmetic, grammar, geography,
 &c. and in plain sewing, knitting, &c. Terms
 \$5.00 per quarter. Hours of attendance
 from 9 o'clock, A. M. till 3 P. M. For the
 commodation of those who reside at a dis-
 tance, half an hour's recess will be allowed.
 provision will be made for those who are
 indigent. Young women wishing to come
 will, half a day, or an hour or two, at a time, will
 be admitted on reasonable terms. The
 school will be conducted by two white wom-
 en, well qualified for the station. Those
 who are desirous of further information, or
 who wish to attend the School, are requested
 to call or leave their names at the office of
 the Liberator, or at the store of Mr. Barb-
 loses, 24, Brattle-street, or at the shop of Mr.
 John B. Catler, corner of Poplar & Chum-
 ber-streets.
 March 15.
 TRIAL OF MR. GARRIS N.
 JUST published, and for sale at the office
 of the Liberator.—*A Brief Sketch of the*
Trial of William Lloyd Garrison, for an al-
leged Libel on Francis Pickens of Newberry,
Miss.—Price 19 cents single—\$1.00 per
dozen—\$6.00 per hundred.
 Also just published, and for sale at this
 office.—*A Selection of Anti-Slavery Hymns,*
for the Use of the Friends of Emancipation.
 pp. 36, 18mo. Price 8 cents single; 75 cts.
 per dozen; \$5 per hundred.
 MEMOIR & POEMS!
 IN the press, and will speedily be pub-
 lished, 1 vol. 12 mo. price not over 50
 cents. MEMOIR AND POEMS OF PHIL-
 LIS WHEATLEY.—A native African and a
 slave. Dedicated to the *Friends of the*
Africans.
 (Some view the sable race with scornful eye;
 Their color is a diabolic dye;
 But know, ye Christians, Negroes black as Cain,
 May be refined, and join the 'angelic train'.
 GEO. W. LIGHT,
 Lyceum Depository, 3 Cornhill, Boston.
 CHEAP CLOTHING STORE,
 No. 218, South-sixth Street.
 NEW & SECOND HAND CLOTHING, of
 various qualities and sizes. Also, the
 highest cash price is given to just persons
 for good Second Hand Apparel of every de-
 scription.
 Also—Scouring, and Tailor's business car-
 ried on with neatness and despatch.
 D. PETERSON.
 WAREHOUSE by Mrs. PETERSON, N.
 179, opposite side of the way—where may
 be had a general assortment of New and
 Second Hand FEMALE APPAREL, of va-
 rious kinds to suit the pressure of the times
 there will be found economy and saving.
 Mrs. PETERSON will sell goods at the low-
 est rates for cash or exchange.
 The highest price given to j-
 persons for good S-nd Hand Apparel.
 Philadelphia, Feb. 26, 1824.
 NOTICE.
 PERSONS writing to Peter Gardiner
 in his care, are hereby informed that
 they wish their letters taken from the
 Office, they must in every instance pay
 Postage.
 Philadelphia, Feb. 18, 1824.
 REAL NAPLES SOAP.
 CASE just received from Naples,
 sold by dozen or single pot. For
 J. B. PER-
 Feb. 26. Nos. 2 & 3 Dock S-
 GENTLEMEN'S ELEGANT D-
 sing Cases. A few just received
 France, and for sale by J. B. PE-
 Feb. 24. Nos. 2 & 3 Dock S-
 REMOVAL.
 MATH GOLDSMITH has removed
 S Bank-Building, from 255 Wash-
 street, to No. 2, Franklin Avenue
 Court-street.
 ARNOLD BUFFUM
 RESPECTFULLY informs his fr-
 Philadelphia, that he has formed a
 partnership with HENRY DARB-
 London, under the firm of
 BUFFUM & DARBY,
 and that they have opened a Haz-
 No. 215, Chesnut-street, second door
 Seventy-street; where they have co-
 on hand, a general assortment of
 and American Beaver, Plated
 HATS, of excellent qualities, which
 will sell so cheap as can be purcha-
 City.
 A. Buffum particularly
 friends to call and examine for the
 They have some good Hats at the
 price of Two Dollars.
 Also, Neck Stocks, Boys' Cloth
 Philadelphia, 1 mo. 20th. 1824.

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LITERARY.

[From the Emancipator.]
SLAVERY NO MALUM.

Did you not see the meteoric flash?
Did you not hear the mountain-rending sound?
The cause of Anti-Slavery is dead.
A battery was levelled, with an aim
As sure as Destiny, and fired! Alack!
[First came the wadding—thirty years, ramm'd
With most industrious care—and then the ball.]
'Never was slavery malum in se.'
But malum only by the consequence:
Paul never called it malum in itself—
It told the slave to be obedient;
And, ergo, slavery is nothing malum.
For our America is just like Rome;
We have no light to guide us more than they
Who drank the Tiber. We have never seen
True liberty, and therefore cannot know
That slavery is a most horrid thing.
The middle passage, to be sure, is malum,
And it is rather malum to be sold,
And bound and handcuffed, whipt and starved to death;
But mark it, slavery was never malum.
It is a shell that somewhat cramps us now,
But at a proper time we'll cast it off.
A century will scarce have run its round
Before the work is done. Let Nature travail,
We'll practice patience! It is not a malum.
Be still. Christianity is always silent.
Luther was still; he never spoke his thoughts;
But mus'd; and hoped, and prayed for a reform.
O cease, ye crazy abolitionists!
Loose not the slave—the chained and couchant lion.
The highwayman, the murderer—name not
Iniquity in colored ears!
For if you let these wicked people go,
You'll have a malum then—a war with slaves,
As in Domingo, when the law pronounced
That all were free. Take care, ye crazy heads!
'Tis easy to pull down, but to build up,
Hie, labor eat. If once you free the slaves,
They never will return to slavery,
Which would be malum. 'Tis expedient
That slavery should flourish many years:
What is expedient is doubtless right,
And ergo, slavery cannot be malum.

[From The Advocate.]
THE SLAVE MOTHER.

I saw the burning tear
Roll down her dark brown cheek;
It told of pain and care—
Her tongue refused to speak.
I heard the stifled sigh
Burst from her throbbing breast—
To heaven she raised her eye,
As there her only rest.
Ah! why these tears and sighs?
Ah! why this bitter grief?
My babe! my babe! she cries,
Oh, stranger, bring relief.
'They tore him rude away,
As pillowed on my breast,
I, at the close of day,
Had hushed him there to rest.
'I saw the clanking chains
My husband's limbs secure;
I saw the purple stains,
I saw the dark crimson gore.
'I saw the tear of woe
Gather in his dark eye;
I heard the lashes' blow
Extort the parting sigh.
'O God! she frantic cries,
'The sword of justice take;
And, bending from the skies,
Bid sympathy awake.
'Oh! let a mother's prayer
A God of justice move;
She asks a refuge here,
He dwells Himself—above.' LUCIUS.

[From the New-York Evangelist.]

HYMN—By A LADY.

Oh! hear the wailing cry;
The wretched slave complains,
His brother's hand deep wrong inflicts,
And binds in galling chains.
With scold, that brother sees
These chains his body bind,
And draws the more deluding cords
Around the immortal mind.
Oh, melt those flinty hearts,
Strong prejudice remove,
And teach thy paler children, Lord,
Thy table sons to love.
Hast thou not promised long?
We faint the day would see,
When Ethiopia's trampled sons
Shall stretch the hand to thee.
Then speed the joyful time,
Bend every heart of prayer,
Till humbled lord, and slave set free,
Shall worship side by side.

HYMN.

God of all! whose love unceasing
Brings each fruitful season near—
Thou, to whom we owe a blessing,
And the gifts of every year;
Father, may our spirits praise thee
With a mingled love and fear.
From thy hand refreshing showers
Lead to Spring a joyful bloom,
While its young and happy flowers
Praise thee with their sweet perfume;
Father, may our spirits praise thee
With a mingled love and fear.
When the sun, in constant duty,
Shines o'er Summer's robe of green,
To thy love we trace the beauty
Which adorns each quiet scene—
Father, may our spirits praise thee,
And upon thy mercies lean.
When from Autumn's teeming bosom
Mau his stores would now recruit,
Thou hast changed the tender blossom
To a rich and mellow fruit—
Father, may our spirits praise thee,
And all gifts to thee impute.
God of every happy season,
Thou who ever art the same,
May we, with our hearts and reason,
Bless thy great and holy name—
Father, may our spirits praise thee,
And, each year, thy guidance claim.

SONNET.

There is no remedy for time mispent,
No healing for the waste of idleness;
Whose very languor is a punishment,
Heavier than active souls can feel or guess.
Oh, hours of indolence and discontent,
Not now to be redeemed: ye sting not less,
Because I know this span of life is lent
For lofty duties, not for selfishness.
Not to be whiled away in aimless dreams,
But to improve ourselves and serve mankind,
Life and its choicest faculties were given,
Man should be ever better than he seems,
And shape his acts, and discipline his mind,
To walk adorning earth, deserving heaven.

MISCELLANEOUS.

MR. O'CONNELL,
OR A PEEP AT LAWYERS.

One of O'Connell's earliest displays of acuteness was at Tralee, in the year 1799, shortly after he had been called to the bar. In an intricate case, where he was junior counsel, (having got the brief more as a family compliment than from any other cause,) the question in dispute was, as to the validity of a will, which had been made, almost in articulo mortis. The instrument was drawn up with proper form; the witnesses were examined, and gave ample confirmation that the deed had been legally executed. One of them was an old servant, possessed of a strong passion for speaking. It fell to O'Connell to cross-examine him, and the young barrister allowed him to speak on, in the hope that he might say too much. Nor was this hope disappointed. The witness had already sworn that he saw the deceased sign the will. 'Yes,' continued he, with all the garrulousness of old age, 'I saw him sign it, and surely there was life in him at the time.' The expression, frequently repeated, led O'Connell to conjecture it had a peculiar meaning. Fixing his eye upon the old man, he said—'You have taken a solemn oath before God and man to speak the truth, and the whole truth; the eye of God is upon you; the eyes of your neighbors are fixed upon you also. Answer me, by the virtue of that sacred and solemn oath which has passed your lips, was the testator alive when he signed the will?' The witness was struck with the solemn manner in which he was addressed, his color changed—his lips quivered—his limbs trembled, and he faltered out the reply: 'there was life in him.' The question was repeated in a more impressive manner, and the result was that O'Connell half compelled, half cajoled him to admit that, after life was extinct, a pen had been put into the testator's hands—that one of the party had guided it to sign his name, while, as a salvo for the consciences of all concerned, a living fly was put into the dead man's mouth, to qualify the witness to bear testimony that 'there was life in him' when he signed that will. This fact, literally dragged from the witness, preserved a large property in a respectable and worthy family, and was the first occurrence, in O'Connell's legal career, worth mentioning. Miss Edgeworth, in her 'Patronage,' has an incident not much different from this; perhaps it was suggested by it. The plaintiffs in the case were two sisters named Langton, both of whom still enjoy the property miraculously preserved to them by the ingenuity of O'Connell; and the writer of this sketch has often heard them relate the manner in which he had contrived to elicit the truth.

Even at the risk of being accounted tedious, I cannot conclude this light sketch without mentioning another anecdote, which, even better than a lengthened disquisition, may show that I do not overrate the extraordinary ingenuity and quickness for which I give O'Connell such ample credit. One of the most remarkable personages in Cork, for a series of years, was a sharp witted little fellow, named John Boyle, who published a periodical called 'THE FREEDOMER.' As Boyle did not see that any peculiar dignity hedged the Corporation of Cork, his 'Freedomer' was remarkable for severe and satirical remarks upon its members, collectively and personally. Owing to the very great precautions, as to the mode of publication, it was next to impossible for the corporation to proceed against him for libel—if they could have done so, his punishment was certain, for, in those days, there were none but corporation juries, and the fact that Boyle was hostile to the municipal clique, was quite enough for these worthy administrators of justice. It happened on the occasion of a crowded benefit that Boyle and one of the sheriffs were coming out of the pit of the theatre at the same moment. A sudden crush drove the scribe against the sheriff, and the concussion was so great that the latter had two of his ribs broken. There could be no doubt that the whole was accidental; but it was too lucky not to be taken advantage of. Mr. Boyle was prosecuted for assault. O'Connell was retained for his defence. The trial came on. The jury was a corporation jury. The evidence was extremely slight; but it was an understood thing that on any evidence, or no evidence, the jury would convict Boyle. Mr. O'Connell—who was personally inimical to the corporation—scarcely cross-examined a witness, and called none in defence. He proceeded to reply. After some hyperbolic compliments on the 'well-known impartiality, independence, and justice of a Cork jury,' he proceeded to address them, thus:—'I had no notion that the case is just as it is; therefore I call no witnesses. As I have received a brief, and its accompaniment—a fee, I must address you. I am not in the vein for making a speech, so, gentlemen, I shall tell you a story. Some years ago, I went, specially, to Clonmel assizes, and accidentally witnessed a trial which I never shall forget. A wretched man, a native of that county, was charged with the murder of his neighbor. It seemed that an ancient feud existed between them. They had met at a fair and exchanged blows; that evening, they met at a low potato-house, and the bodily interference of friends alone prevented a fight between them. The prisoner was heard to vow vengeance against his rival. The wretched victim left the house, followed soon after by the prisoner, and was found the next day on the roadside—murdered, and his face so barbarously beaten by a stone, that he could only be identified by his dress. The facts, it was strong against the prisoner—in fact, it was the strongest case of circumstantial evidence I ever met with. As a matter of form—for his guilt there was no doubt—the prisoner was called on for his defence. He called, to the surprise of every one—the murdered man! And the murdered man came forward. It seemed that identification of dress was vague, for all the peasantry of Tipperary wear the same description of clothes—that the presumed victim had got a hint that he would be arrested under the Whiteboy Act, had fled—and had only returned with a noble and Irish feeling of justice, when he found that his ancient foe was in jeopardy on his account. The case was clear—the prisoner was innocent. The judge told the jury that it was unnecessary to charge them. They requested permission to retire. They returned in about two hours, when the foreman, with a long face, handed in the verdict 'Guilty.' Every one was astonished. 'Good God!' said the judge, 'of what is he guilty? Not of murder, surely?' 'No,' said the Lord, said the foreman; 'but as he did not murder that man, sure he stole my grey mare three years ago!' The Cork jurors laughed heartily at this anecdote, and ere their mirth had time to cool, O'Connell continued with marked emphasis—'So, gentlemen of the jury, if Mr. Boyle did not wilfully assault the sheriff, he

has libelled the corporation—find him guilty by all means!' The application was so severe that the jury, shamed into justice, instantly acquitted Mr. Boyle. R. S. M.

[From the New York Star.]
SOLENN EVENT.

'The fool hath said in his heart, there is no God.' The untimely and melancholy death of C. C. Cohen, the Chemist, produced a great sensation generally, but more particularly among those who knew him, and we are gratified to learn that the liberality of his friends will enable his widow and children to return with comfort to their home and family.

Mr. C., though quite a young man, was an excellent practical chemist, and his readings generally were varied, scientific, and full of interest; but in matters of religion, he took a singular and extraordinary turn, and from being well educated in the Jewish faith, he became an atheist; and we think we can safely say, almost the only one of that persuasion who, in any change of religion, utterly abandoned and surrendered all belief in a First Great Cause. Mr. Cohen joined the Society of Free Enquirers, and preached atheistical doctrines, and was a correspondent and contributor to their paper; and we now notice this fact to relate a singular circumstance connected with his writings and death.

It is known that the Rev. Abner Kneeland was recently tried and convicted, in Boston, of atheism, and before sentence, he published a kind of explanation of his creed, which, in a great measure, softened, if it did not entirely do away with the belief, that he was an atheist. This recantation gave great offence to the Free Enquirers generally, but particularly Mr. Cohen, who assailed him for so doing in the columns of the Free Enquirer, published in this city. The words of Mr. Kneeland were—

'Hence I am not an atheist but a pantheist; that is, instead of believing there is no God, I believe, in the abstract, that all is God, and that all power that is, is God, and that there is no power except that which proceeds from God.'

In an article which he signs with his name, Mr. Cohen assails such 'jargon,' as he called it, and makes this emphatic remark:—'For my own part, I should say, I can attach no idea to the word God, and cannot consequently believe in him.' This was printed on Saturday, February 16th, although the paper issues on Sunday, and on Saturday, on the very day that such an avowal was made, under the deliberate sanction of his name, he was blown to pieces in his laboratory, while making fulminating powder. His head, we learn, by an understanding among the Free Enquirers, was given to the society for phrenological studies; his arm, which was blown off, has not since, as we are told, been found. Thus his body has gone one way, his head another, and his limb another—scattered, we may say, to the winds. Now, philosophers may smile, free-thinkers may laugh, and atheists may ridicule the idea of divine interposition or divine vengeance—all have a right to make their comment. We only state the fact, and say what they may, it is a singular coincidence of profession and catastrophe. We never have applied the word infidel to an atheist;—he who does not believe, no matter in what rules of faith, is an infidel. We are all infidels in some things, but an atheist believes in nothing. Our laws, even in this free country, punish certain offences against religion, such as blasphemy, profanity, indecent railing—they punish, because these are offences against society—against public feeling—they are *contra bonos mores*; but we assume the fact that no law should punish a man for being an atheist, because no human tribunal should assume the power of punishment on a point which belongs to God himself. Besides, if there is danger from infidelity—from open revilings of religion—there is none from atheism, for converts are seldom made to doctrines against which all nature cries aloud.

Poor Cohen was a Jew, a well educated Jew—of all nations on earth the last to renounce their God—his chosen and favorite people; he who brought them out of the land of Egypt, from captivity and bondage; who was their cloud by day, and their pillar of fire by night; who gave into their safe-keeping the great moral law which now governs every civilized nation; he who even now keeps them together as a distinct and separate nation, for great objects hereafter. To disclaim, and renounce, and deny that God, is a most rare and extraordinary instance indeed! To so live without faith, and die without hope! to openly deny the existence of God, and in the same moment, as it were, be hurried into his presence!

SIGNERS OF THE DECLARATION OF INDEPENDENCE. Of the signers of the Declaration, 9 were born in Massachusetts, 8 in Virginia, 5 in Maryland, 4 in Connecticut, 4 in New-Jersey, 4 in Pennsylvania, 4 in South Carolina, 3 in New-York, 3 in Delaware, 2 in Rhode Island, 1 in Maine, 3 in Ireland, 2 in England, 2 in Scotland, and 1 in Wales. 21 were attorneys, 13 merchants, 4 physicians, 3 farmers, 1 clergyman, 1 printer, and 16 men of fortune.

8 were graduates of Harvard College, 4 of Yale, 3 of New-Jersey, 2 of Philadelphia, 2 of William and Mary, 3 of Cambridge, England, 2 of Edinburgh, and 1 of Saint Omers.

At the time of their death, 5 were over 90 years of age, 7 between 80 and 90, 11 between 70 and 80, 12 between 60 and 70, 11 between 50 and 60, 7 between 40 and 50—one died at the age of 27, and the age of two is uncertain.

At the time of signing the Declaration, the average age of the members was 44 years.

They lived to the average age of more than 65 years and ten months. The youngest member was Edward Rutledge of South Carolina, who was in his 27th year. He lived to the age of 51. The next youngest member was Thomas Lynch, of the same State, who was also in his 27th year. He was cast away at sea in the fall of 1776.

Benjamin Franklin was the oldest member. He was in his 71st year when he signed the Declaration. He lived to 1790, and survived 16 of his younger brethren. Stephen Hopkins of Rhode Island, the next oldest member, was born in 1707 and died 1778.

Charles Carroll attained the greatest age, dying in his 96th year. William Ellery, of Rhode Island, died in his 93d year, and John Adams in his 91st.—*Excerpt News-Letter.*

The insurgents continue to keep up a guerilla warfare in Spain. A general sweep of the provinces by the Queen's forces appears to be in contemplation—and, as preparatory to this, a levy of about 30,000 conscripts is stated as on the eve of taking place, while the provincial militia are about to be generally organized and armed.

Affecting Anecdote of Hamilton.—There is a touching and thrilling interest connected with the following incident in the life of the illustrious Hamilton, which has been related by the celebrated New-York florist, Grant Thornburn. The day before Hamilton met Burr, on 'the dark and bloody ground,' at Weehawken, he went into Thornburn's store, and with more than his usual tenderness of manner, purchased bouquets of rare flowers for his lady and each of his children. He presented them in the evening with all that sweetness and delicacy so peculiar to him in the sanctuary of his affections. No word escaped him of the morrow's doom. For any thing the family knew, the sun would rise and set upon them, still blessed with a husband's and a father's love. What must have been his emotions, while he cherished in his warrior soul, the vivid certainty that he should fall on the morrow—as it is well known that he did not expect to survive the meeting unharmed!

Just as the dawning light purpled the east, Hamilton rose before his family awoke—he gazed in silence upon their placid faces, asleep in their innocence and beauty, and never dreaming of a flower that would be plucked before the morning dew wasted from the pale and forbidden ground of false honor.

Their sweet scented bouquets were blooming in the vases unwithered, reminding them of conjugal and parental love. As they looked upon these pledges, perhaps the thought stole into their hearts of their lover and father, as the friend of Washington, as the chivalrous chief of the stormy Revolution, as the orator holding charmed Senators in the enchanting thrall of his pure eloquence as ever gushed from the fountain of patriotism. But alas! the silver wave of the Hudson was reddened with his blood, as he was borne back to the city, and to his home, to spread paleness and consternation through the borders.

Before the flowers had withered, the giver was a 'thing of earth'—a cold, pale dweller in eternity.

THE FLOATING PALACES. By an understanding among the proprietors of the different lines of Liverpool and London packets, a change has been adopted by which the rate of passage is reduced to \$120,—each passenger paying for the wines and liquor he may use, which are to be furnished by the steward at reasonable prices.

By this arrangement, much of the excess to which many are under the influence of the principles of temperance, when in the present day are so generally adopted among the better classes of society, will be checked, and we have no doubt that the major part of those who embark in these ships will be gratified by the change.

We observe with equal satisfaction, by the advertisement of the Old Line, that the proprietors have arranged that when the sailing day falls on Sunday, the ships will sail on the succeeding Monday. The employment of steamboats and laborers, as well as the bustle inevitably connected with the despatch of these ships, has been found inconvenient, and in every view objectionable, on the part of those who are scrupulous in the observance of the day. The public will find an advantage in the change, as the packets will now in all cases bring and carry the newspapers and correspondence of the day of sailing.—*N. Y. Journal of Commerce.*

We have received the following from an intelligent Englishman, resident in this city.

Boston Mercantile Journal.

By advices lately received from London, we learn upon undoubted authority, that the embarrassments which have so long hindered the general introduction of American newspapers into the families residing in the British Metropolis and other parts of England, are at length done away. It has hitherto been the wily policy of the Tory party to prevent the spread of the liberal principles contained in the American press, by charging the papers at the rate of foreign letters, making each paper amount to about \$4 postage, while the established regulation of the Post does not make it amount to more than 3d sterling (6 cents) on papers coming from places nearly the same distance—say Constantinople and Alexandria. It is believed that the practice was at the Post Office to write something in the newspapers, and then by law they could charge by the weight of the papers, precisely as is done with letters. This nefarious practice has been continued by the administration of Earl Grey (we hope rather the result of custom than dislike to the spread of liberal principles) until at length a second John Hampden has demanded them of the department at the legal rate. American newspapers can now be received in Great Britain for 3d each. We are happy to communicate this information to our countrymen here, and would encourage them now to send newspapers to their trans-Atlantic friends, that as England furnishes America with literature, America may give England her politics in return.

Expenses of Government.—The expenditures of the Federal Government, apart from the National Debt, were under

	MONROE.
1822	\$9,872,643 51
1823	9,784,151 59
1824	10,330,144 71

	ADAMS.
1825	11,490,460 04
1826	12,562,316 30
1827	12,653,095 65
1828	13,296,041 45

	JACKSON.
1829	12,668,490 42
1830	13,228,533 33
1831	14,777,991 51
1832 upwards of	18,900,000 00
1833	22,085,063 00 !!

Exclusive of the payment on behalf of the public debt, which amounted only to \$2,572,249 90.

The average of deaths yearly in Europe, out of a population of 210,000,000, is 5,250,000, which is equal to one fortieth of the whole; this, however, varies unequally between the North and South. The former have but 1 death in 44, while the latter have 1 in 36. Out of 1,000,000 of inhabitants, the deaths amount to 22,701 in the countries situated in the north of France, and 27,800 south of France; a difference of 50,000—equal to 1 to 200 of the population.

In the history of forgers, it is a remarkable fact, that one of the jury who tried the late Dr. Dodd, was himself, within two years afterwards, guilty of the same offence, tried in the same court of justice, the Old Bailey, and executed on the same gallows at Tyburn.

According to an account from the Augsburg Gazette of the 27th Dec. the King of Naples persists in not acknowledging the rights of Donna Isabella to the crown of Spain.

MORAL.

[For the Liberator.]

CHRIST, A FRIEND TO THE POOR.

Said Christ, 'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and receiving of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord, and [as predicted, Is. 61.] the day of vengeance of our God.' He called poor and illiterate fishermen to be his companions and apostles—he associated much with the common people and the poor. It is written, 'As Jesus sat at meat, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said, how is it that he eateth and drinketh with publicans and sinners?' Christ answered, 'They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.' He often retired to the house of the obscure Lazarus and Mary. His common associates were not the 'learned, famed, and great,' nor those who 'fared sumptuously every day,' but rather the poor and despised who were counted publicans, sinners, and vulgar. Among these, he had the most success as a preacher, for he found by experience that it was easier for a camel to go through the eye of a needle, than for a rich man to enter heaven. He even condescended to wash the feet of the poor, and was much derided by persons of rank and fashion for his condescension.

From this example of Christ, we may justly infer, that the contempt and disgust which was then and is now so much cherished and manifested by the rich and influential, against the poor and vulgar, is unreasonable prejudice.

We do not advocate the demolishing of all degrees of rank and wealth, and the promiscuous placing of all classes upon a common level. Neither Christ and his apostles, nor Howard, either by precept or example, encouraged the levelling of all distinctions in society, and the herding of all persons together, without regard to order, rank or character. Condescension and sympathy towards the poor and vulgar, and that association with them which is necessary in promoting their interests, are not necessarily connected with fellowshiping, imitating or encouraging their vulgarities and vices. This would be degrading; but Christ never appeared with more dignity and true honor, than while eating and drinking and preaching among publicans and sinners, and washing the feet of the poor.

The world has always abounded with expressions of contempt and disgust towards the poor and vulgar, and these feelings have been greatly increased in this country of late. But nothing is more unreasonable, or oppressive and destructive towards the poor. It discourages and dispirits them; for who can rise under a load of contempt and scorn? It prevents all their ambition to rise from their condition; it excites their hatred towards the rich, and their prejudices against learning, and refinement in manners. There is now a strong current of this unchristian prejudice overwhelming the poor slaves and the aborigines upon this continent. Nothing but the powerful cords of interest which hold the slaves in a state of servitude and degradation, and drive the defenceless from their lands, tends so much to crush them and keep them in the dust, as this mountain of contempt and scorn which is cast upon them.

But this feeling towards the poor, is cruel and vulgar prejudice. That man who feels contempt for the poor because they are poor, or for the people of color and sons of the forest, because they have a different skin and form, is himself contemptible. It is a feeling but too much in affinity with that world of wretchedness where the rich man is, and where all are hateful and hating one another. And to cherish and apologize for this feeling, and then reason from it in favor of banishing the colored and swarthy Americans from their country and homes, into the wilderness, is a kind of logic as destitute of reason and humanity, as the feeling itself. How absurd is it to send a person destitute of knowledge and refinement, into the wilderness, or among barbarians and the sons of vice and wretchedness, to be educated! All the intelligence, all the humanity and condescension, all the refinement, benevolence and light of the best part of the United States, if not a little more, is necessary to raise the poor slaves, and the poor Indians, to a state of intelligence, virtue and happiness. Here is their home, and no other countries want them. No other country is under such obligations to them as this. And those who say they cannot be elevated here, make a calumnious charge against themselves or their country, of which perhaps they are not aware.

Will those who cherish and apologize for this contempt and disgust towards the poor slaves and aborigines—who wish to banish them from civil society into the wilderness—and who seem so unwilling to have the necessary measures adopted immediately to instruct them, and elevate them to a state of liberty, literature, and happiness, pretend to have more patriotism, dignity, and refinement of soul, than Christ the Lord? Or will they pretend that he used his influence to banish the publicans and sinners from their country, and send them to others for protection and assistance, rather than preach the gospel to them, and use the means to reform, elevate, and save them?

The truth is, all this ocean of contempt towards the poor slaves and aborigines, because they are poor, and of a different color, caste, or form; and all the neglect, oppression, and persecution towards them, is itself unreasonable and barbarous prejudice, strongly tinged with ignorance, or what is worse, with selfishness and malevolence. It is one of the foulest stains upon the morals of this

country, and one of the most threatening evils.

It is said that Dr. Franklin made a discovery in Paris or Philadelphia, that the sun gives light as soon as it arises above the horizon. We seem also to need some great philosopher to inform us that the prejudices against the poor is voluntary, and can, and ought to be removed. It is doing them, as us, and our country, great injury. If anything endangers our liberties, it is this. And while I have a drop of blood in my veins, I can call to mind the example and sufferings of Christ, of the pilgrims to New England, or of the fathers of our Revolution, in the cause of humanity, freedom, and happiness, whether in time of peace or peril, I never intend to cease raising a warning voice against it—never, NEVER, NEVER.

S. C.

PEOPLE OF COLOR IN BALTIMORE.

We are glad to see an indication that the portion of the citizens of Baltimore are receiving increased attention. The Young Men's Bible Society of Baltimore, which was so efficient in supplying the whole state with Bibles, in a report, says,

'A subject of much interest, now engaging the attention of our Board, is the formation of a branch of our society, among the COLORED POPULATION of our city. It has appeared to some of our Managers, that this class of citizens has been too long overlooked in the benevolent schemes of the day. The establishment of such an institution has been proposed to some of their most intelligent and influential men, and very favorably received. Assurances have been given, that by the great body of colored people it would be ably sustained, and productive of very great benefit. Thus encouraged, a committee on the subject has been appointed, with full power and instructions to organize such society without unnecessary delay.'

A writer in the Presbyterian has also informed us of the recent formation of a COLORED PRESBYTERIAN CHURCH.

'It was in the Lecture Room of the Third Presbyterian church, in the city of Baltimore, a fine spacious room, perhaps fifty feet square, and about 3 o'clock in the afternoon, that the Rev. G. W. Musgrave, the pastor of that church, and the Rev. R. J. Breckinridge, the pastor of the Second Presbyterian church in the same city, acting as a Committee of the Baltimore Presbytery, and attended by a few gentlemen of their respective churches, met several hundred of the most respectable looking free persons of color I ever saw, to constitute, out of a part of them, a new Presbyterian church. Nearly thirty persons came forward, after the usual ceremonies, to form the church. Ten of these were a colony from the First Presbyterian church, under the pastoral care of the Rev. William Nevis, and about twenty were admitted on the profession of their faith, and of that number four were formerly Catholics, who with a number of others were baptized by the Rev. Mr. Breckinridge. The church being constituted, proceeded to elect three ruling elders, who were solemnly installed by the Rev. Mr. Musgrave, after he had ordained two of them: the third having formerly been an elder in a Presbyterian church, which once existed there among the persons of color, but was dissolved, and its members united to the First Presbyterian church, in consequence of their pastor, who was a man of color, becoming an Episcopalian.'

This church has grown out of the labors of Rev. Messrs. Breckinridge and Guitton, and Mr. Wilkinson, an elder. It is said there have been more conversions than sermons among them, since the effort began. There are 20,000 colored people in Baltimore. The Sixth Presbyterian church in Baltimore, is a flourishing, revived, and interesting church of free persons of color. And from the deep interest taken in it by the Presbyterian ministers, and many of their people in that city, there is no reason to fear that it will be allowed to languish for want of means. If this should meet the eye of some young man thinking of giving himself to labor for God among the people of color, let him ask himself, where can he do more good? If any minister of Jesus Christ should cast his eye over it, let him ask himself, how can I do more for this neglected race? If any private Christian sees it remembered, dear brother—sister, it was a dream only, that did much of this good!

A FRIEND TO THE COLORED MAN.

CLARKSON HOUSE.

J. B. DUNLAP, takes this method to inform his friends and the public generally, that he has recently fitted up his house for the accommodation of GENTLE PERSONS OF COLOR. And hopes, by unremitted attention, to merit a share of Public Patronage. He pledges himself that nothing shall be wanting to render the situation agreeable.

New-York, Feb. 1, 1834.

LADIES MUSICAL WORK BOXES. Lately received from France, a very excellent article. For sale by J. B. PEROT.

F 26. Nos. 2 & 3, Dock Street.

AGENTS FOR THE LIBERATOR. MAINE—Nathan Winslow, Portland. NEW-HAMPSHIRE—Rufus E. Carter, Exeter. N. H. George Acworth, Portsmouth. MASSACHUSETTS—Harvey Kimball, Andover. CHARLES WHITTE, Newburyport. BENJAMIN COLMAN and Charles L. Remond, Salem. EDWARD J. POMPEY, Nantucket.

VERMONT—Gideon S. Murray, Orwell. RHODE-ISLAND—Henry E. Benson and Alfred Neger, Providence.

CONNECTICUT—Henry Foster, Hartford. RICHARD ANDERSON, New-London. FREDERICK GUY, Norwich. WILLIAM HARRIS, Canterbury. CHARLES JONES and Samuel P. Davis, New-Haven.

NEW-YORK—Philip A. Bell and John Berlin, New-York City. George Hogarth, Brooklyn. CHARLES MARIOTT, Hudson. Nathan Blount, Poughkeepsie. WILLIAM P. GRIGGS, Albany. JAMES W. JONES, Elmira. JONAH GREEN, Rochester. ELI HAZARD, Buffalo. ISAAC GRIMM, Saratoga. GEORGE ROWLEY, Geneva. SAMUEL N. SWEET, Adams.

DELAWARE—Thomas M. Pierson, Wilmington. NEW-JERSEY—Isaac Stiles, Newark. ALBION H. FRANCIS, Trenton.

PENNSYLVANIA—Arnold Bofum, James McCrumbell, and Joseph Sharpless, Philadelphia. B. VASSON, Pittsburgh. GEORGE CHESLER, Harrisburg. THOMAS HAMILTON, Jermynville. JOHN PECK, Carlisle. THOMAS WILLIAMS, Lewistown. EDWARD RORTON, Williamsport. JOHN WILLIAMS, Valley Mill. WILLIAM BREWER, Wilkes-Barre.

OHIO—George Gary, Cincinnati. JAMES HANCOCK, Spruce Vale. JAMES LEACH, Chillicothe. WILLIAM HILL, Washington. ORSAMUND D. CAWLEY, Conley.

INDIANA—Jonathan Shaw, Nettie Creek. DANIEL FIELD, Jeffersonville. KENTUCKY—William B. Bowler, Port-Arthur. ENGLAND—Joseph Phillips, Aldermanbury, London.

THE

IS FOR